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"Be Still, and Know"

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Monthly Thoughts

BY CHARLES FILLMORE

To be used from March 1 to March 31

Illumination: The radiant light of Spirit illumines me, and I know what to do.

Prosperity: The living principles of honesty, efficiency, and service are now expressed in me, and I am in all ways prospered.

Healing: In all my thoughts and words I acknowledge God to be the source of my life, and I am blessed with vigorous health and wholeness of mind and body.

For instructions about these thoughts turn to page 48

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The Road to Health

from the writings of

CHARLES FILLMORE

MAN HAS NEVER had a desire that cannot somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corrollary.

All is mind, and the things that appear must be statements of mind. Thus mind is. The is-ness of mind is but the one side of it. Being is not limited to the level of is-ness—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that mind is all, and at the same time deny that the things that do appear have any part in that

allness is to give place to but one-half of the great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but through them it is worked out. Thus in the simplest problem in mathematics enter processes that are not preserved after the solution has been reached, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. Here is where he who has caught sight of the perfectness of the ideal realm denies the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Consider all sides, the

visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet as long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man. Jesus did not say that His body was nothing, but He did say that He had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that His ideal was not being expressed in the body which was subject to decay, so He let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of His ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration and indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be

fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my words, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's who sent me," and, "The words that I have spoken unto you are spirit, and are life."

There is a chain of mind action connecting cause and effect in all the activities of life. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the word. Yet He was wise in the injunction that His words should be kept; that is, men were to keep before them the ideal which He had. This ideal is the realm from which the word draws its substance, and its character determines the result.

The "words" of Jesus were tremendous. They raised the ideal of man and God far above what had ever been conceived. They so far transcended the thought plane of the people that even His followers did not accept them, and many "walked no more with him." And until of late men have not grasped the lesson of the power of the word expressed from this high ideal. Who in the past has taken Jesus literally, and sought to overcome death by keeping His sayings? Many have believed in His doctrine, and a great ecclesiastical industry has been built upon it as a foundation, but who has taken in full faith the words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind with them until they reincarnated themselves in his body? This is the secret of every spiritual demonstration, not only a con-

cept of what is true of Being, but a carrying out in thought, word, and act of that concept.

We see many people in this day seeking the aid of Spirit to cure them of their physical ills. They do not approach Spirit with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want healed in order that they may continue in the fleshly way. Spirit does not judge motives. It is principle. Jesus said, "Sin no more, lest a worse thing befall thee."

It is the experience of those who have dealt with Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

With his mind man is building either hovels or mansions, and eventually must live within their walls, just as today he is living within his body walls.

Dedicate yourself to God and His work. Lay at the feet of Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the

old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Men are today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fire all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without spiritual aid. Jesus saw this, and through Him was provided a helper, "*Even* the Holy Spirit, whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own being agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek, and ye shall find; knock, and it shall be opened unto you."

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ.*

Keep on Thinking

RUTH BARRICK GOLDEN

"THE MIND OF the Spirit is life and peace." Here is the magic key to health, happiness, and prosperity. And here is the formula for using it: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." How often we read these beautiful words and then turn our thoughts elsewhere. Yet here in this quotation is a formula that will transform our lives, if we accept and use it.

One scholar claims that the verb *think* in this passage means to "keep on thinking." Following this premise, we might write it out thus: "Keep on thinking about what is true, honorable, just, pure, lovely, gracious; if there is anything of excellence, anything worthy of praise, keep on thinking about these things." If one keeps on thinking about good until his mind is filled and saturated with uplifting, renewing, and dynamic power, there will be no room for anything else—no room for thoughts of fear, for complaining, for criticism, or for any other unpleasant and destructive thing.

Once you understand that thought is the most powerful force in the world, that every condition in your life has its source in your own thoughts, you will be in a position to make of your life whatever

you will. You were created good and perfect by the good and all-wise Father. All men were thus created perfect in Spirit, and it is through wrong thinking (sin, if you wish) that they miss the mark of this perfection.

If sickness, poverty, or discord is now clouding your consciousness, if you are beset by fear, self-pity, or a feeling of hopelessness, be assured that it is not the will or the work of the Father. These conditions were first created in your own thoughts.

In order to understand this law of thought, it is necessary to have a grasp of the threefold nature of mind. All of us understand the conscious mind—that which makes contact with the outer realm in everyday activities and is the material mind of the senses. To some, this is the only department of mind that exists.

Others are aware of and recognize the subconscious mind, sometimes referred to as "the sensitized plate or film" upon which are imprinted the impressions relayed from the conscious mind—as in a camera the plate receives the images from the outer world through the lens.

As students of Truth we must go a step further in our understanding of this and recognize a third department of mind. It is true that the subconscious mind is the "sensitive plate"—but its original and true function (in the perfect son of God) is to receive impressions from the superconscious (the inner Spirit or Divine Mind) and to reproduce them on "the printing paper" of the conscious mind. Man, departing from his original perfection of mind, has reversed this order and imprints upon his subcon-

scious mind all the conflicting ideas and images received from the outer world through the conscious mind. The result of this has been an acceptance of thoughts of both good and evil and the gradual creation of the double-minded man—the carnal-minded man, who is torn between conflicting ideas and ideals. When we understand this it becomes clear how God's law operates to create all things through thought.

In our practice of Truth we stress the importance of every conscious thought. We learn that all conditions are a result of our thinking and that by throwing on the screen of our subconscious minds only pure and uplifting thoughts we create conditions of health, well-being, and peace. When once we understand and accept the fact that what we believe actually comes to pass—actually changes things—it is only a step to believe dynamically and creatively in the power of good. Everyone wants to be happy; and since so-called material prosperity and health are two requisites to this state, we stress the importance of thinking only of plenty, harmony, and trust in the all-sustaining, all-providing love of the Father.

We learn to abide in God as we move higher in our conception of Him as life and Spirit and of ourselves as true sons of God, filled with light and Spirit. We become one with Him, divinely guided, regenerated, made new, joint heirs with Christ in what Paul calls "the mind of the Spirit," and what Jesus referred to as being "born anew."

Spirit is ever present—omnipresent, as we say—and in this inner chamber of the superconscious (in the I AM realm of mind) resides all power, all wisdom, all healing, ready to inspire, to build, and to

create. Thus, through our thinking, our prayer, meditation, and discipline we enter the realm that Jesus referred as "the kingdom."

Even as in Jesus' time, so now do comparatively few understand the true meaning of the kingdom of God. Many think of it as a realm to which the "saved" go. Some visualize it as a place in which Jesus Himself shall sit on a throne to rule the world.

"The kingdom of God," said Jesus, "is within you." And again, "My kingdom is not of this world," (not a temporal reign, as some of His followers expected). "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Jesus, our Way-Shower, came to reveal the true knowledge of our inheritance as children of the kingdom. He was that "true light, *even the light* which lighteth every man, coming into the world." Plainly this true light is the Christ Spirit—the superconscious—the spiritual consciousness within. Transformation or regeneration from the material to the spiritual plane of living must come through contact with this light within. Just as electricity flows into the lamp, the motor, or the heating unit when we turn the switch, so do we release this light of Spirit when we turn the "switch of thought." There is no other way.

"God is Spirit." Spirit is mind; and in order to worship God, we must keep our minds filled with spiritual thoughts. "They that worship him must worship in spirit and truth." We must think only thoughts of love, forgiveness, and wholeness if we want to live in the Christ consciousness and to be at one with Him. Now the fruit of Spirit, of spiritual

thinking, is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

Is there some inharmony in your life? Is there some lack? Is there ill-health? For any or all of these one remedy is available: "Have this mind in you, which was also in Christ Jesus." Are you angry with someone in your family or with some business associate? "Agree with thine adversary quickly." Has someone made unjust demands of you or falsely accused you? "If any man would go to law with thee, and take away thy coat, let him have thy cloak also." Are you troubled by the negativism, pessimism, and talk about war that come from radio, television, and newspaper? "Peace I leave with you; my peace I give unto you." "Let the peace of Christ rule in your hearts." "The fruit of the Spirit is . . . peace."

Perhaps some of us are troubled by sadness or sorrow, by thoughts of melancholy. Let us realize that "a cheerful heart is a good medicine," that an optimistic person is usually a whole and healthy person. Let us refuse to allow fear, doubt, or resentment to enter our conscious minds; but instead, let us hold the optimistic outlook on life. "Be of good cheer," said Jesus, "I have overcome the world."

We know that Spirit can heal every condition and restore every cell of the body to perfection. But let us also realize that we cannot, after years of negative thinking and careless living, expect a few affirmations of Truth to heal us immediately, unless we have the powerful faith of the woman who touched the hem of the Master's garment in the crowd that day. There is no doubt that long-continued negative think-

ing is destructive to the organs of the body as well as to the mind.

"Oh, I've been affirming perfect health and wholeness for myself," said one person. "But deep down, I've always known that I had this serious internal condition. I've tried to overcome it with affirmations of faith, but——" But "deep down" she believed that this "serious condition" would someday manifest itself. And it did. She kept on believing in disease, though she gave lip service to affirmations of faith. We cannot spend fifteen minutes in positive affirmations and then spend hours and days filling the consciousness with pictures of malignancy and expect radiant health to be ours. We must believe ourselves to be whole, see ourselves as perfect manifestations of Spirit, know ourselves to be radiant, healthy, and perfect children of light.

God, the I AM at the center of our being is the solution to every situation and every problem in our lives. He is our very life! But we must keep on believing, accepting, and acting on this. He is our refuge and strength, our source of prosperity and health, our help in every time of need. We must believe it with our whole hearts and minds. We must trust ourselves wholly and unreservedly to it. Let us "walk in the light, as he is in the light."

Not by starts and stops, but constantly we must believe at all times and under all circumstances that God is with us in Truth—at the very center and core of our beings.

"If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there."

Wherever we are, He is there—the very source of life. Wherever our loved ones are, He is there, surrounding them with His light, infolding them in His love, protecting them by His power.

If we would be eternally blessed with joy and happiness, health and perfect peace, let us keep on thinking on the Truth taught by Jesus. And as surely as the flowers of springtime follow the seed planting, the fruits of Spirit will come forth in the kingdom of our spiritual consciousness. "Seek ye first his kingdom . . . and all these things shall be added unto you."

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Heaven will be opened in your heart. There is so much of good, of purity, of loveliness, and of graciousness on which to center your thoughts. There is so much that is excellent, so much that is worthy of praise to claim your attention. "Think on these things." Keep on thinking on these things.

Break the crust of materialism. Cast aside the old garment of sense consciousness. Enter into the thought chamber of the Most High, where the Spirit rules. "Have this mind in you, which was also in Christ Jesus."

Thus saith Jehovah . . . I am the first, and I am the last; and besides me there is no God.—ISAIAH.

Get Rid of the Clutter

GEORGIA MOORE EBERLING

RECENTLY I READ ABOUT a woman who is making a successful career for herself as a painter. There is nothing strange about this, except that this woman is more than seventy years of age. She did not begin her work seriously until she was more than sixty. When she was forty-nine, she was refused admission to a famous Eastern art school, because she was "too old." They wanted students, she was told, young enough to learn and to progress.

Two statements made by this woman interested me. She said, first, "The nice thing about growing old is that a person has a chance to grow." Then she added, "By this time we are rid of all the clutter."

Perhaps she means the clutter of things or the clutter of thoughts. Perhaps she is thinking of both. Clutter may be interpreted to mean any disorder, litter, or confusion.

One can accumulate a dreadful amount of material clutter. There are persons who never dispose of a thing! They believe that if they keep an article long enough there will again be use for it! Clothes that someone else could wear may hang in a closet for the moths to consume; the attic and basement may be full of discarded pieces of furniture. I was in a small home not long ago that was so cluttered that there was scarcely room for one to sit. I felt smothered by clutter.

If material disorder can cause one to feel smoth-

ered, how much more dangerous mental clutter must be! We should clean our mental houses much more frequently than we do the ones in which we physically reside. It is amazing what one will find to throw away—resentment; fear; anger; envy; hatred of another.

These are dreadful things to harbor in our minds. The apostle James writes, "For where jealousy and faction are, there is confusion and every vile deed." We are told definitely that "God is not *a God* of confusion, but of peace."

Isaiah gives a vivid picture of confusion. He tells of a doomed land, Edom, but when I read his description I think of the condition of some persons' minds. He tells us: "The pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: and he [God] will stretch over it the line of confusion, and the plummet of emptiness."

The old prophets were masters of words. The pelican, the porcupine, and the owl are of a predatory nature. The raven is a symbol of loneliness. Confused and empty of all good is the mind that allows the beasts of envy, resentment, fear, anger, and hatred to occupy it.

Not only one's home and one's mind may become cluttered, but also one's time. One may join clubs, lodges, classes and attend parties until there is not time left to pray, not time left for meditation, not time left for silence and spiritual growth.

All these things may be good, but too many may become a hindrance to progress. At one time I found that this was happening to me. I belonged to writers' groups and service clubs and I appeared on radio

programs; I was teaching night school twice a week, and my church activities took up much of my spare time. Too much clutter of my time tended to cause as much confusion as that of the tongues at the tower of Babel. I had to clean house.

Having cleaned our mental houses, we must forget many things. Paul must have meant something like this when he wrote to the Hebrews, "Let us . . . lay aside every weight, and the sin which doth so easily beset us." Memories of past mistakes can surely be weights that hold us down to earth when we would soar. Again Paul says, "But one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal."

We are told that Paul often watched Roman sports events. He saw runners burden themselves with heavy weights through practice days. But when they really wanted to run and to win, he saw them cast aside every weight. How free and light they must have felt!

"Forgetting the things which are behind" is the first step in getting rid of mental and spiritual clutter. Paul certainly had much to forget. One of the most difficult things he must have had to do was to erase from his memory the face of the first Christian martyr, Stephen, as he fell beneath stones cast by the zealots. Paul consented to Stephen's death and even held the garments of the men who stoned Stephen. Later, however, Paul said, "But one thing *I do,* forgetting the things which are behind . . . I press on."

There is another reason for forgetting troublesome things that are behind. There is a very real con-

nection between disorder and confusion and mental and physical ills. In this day of world tension and fear it is doubly important that we release our individual tensions. Fear and dread cause lassitude. Anger may cause serious physical effects. A woman I know had a wild temper. Before she learned "to let go and let God," she gave way to terrible fits of anger. Always after such a spell she was ill, usually for a day, sometimes longer. Maybe it was utter lassitude or a pounding headache or an upset stomach.

It is blessed to let God's forgiveness, love, and Fatherly care replace negative conditions. A dear relative used to say to me: "What do you get from being good? Christians have as much trouble as sinners, and sometimes more." It seems that this is often true. Rain falls "on the just and the unjust." But the just have an "umbrella" of faith and joy and trust to shed the torrent. David had observed this when he declared:

"I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and, low, he was not:
Yea, I sought him, but he could not be found."

He went on,

"Behold the upright;
For there is a *happy* end to the man of peace."

We are told too:

"Fret not thyself because of evil-doers . . .
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass . . .

Fret not thyself, *it tendeth* only to evil-doing." The second "fret not" is almost a reprimand. It is as though our Father-God says: "What others do is not for you to fret about. It is not your affair as to why and how evildoers prosper. Just be careful that you do no wrong. Take care of yourself and your relation to life."

It is marvelous how order may be realized in our lives and how confusion ends as we rid our thoughts and minds of the clutter. Alexander Pope declared, "Order is Heaven's first law." Paul admonished the early churches to "let all things be done decently and in order."

Life, cleared of clutter and put in order, makes freedom ours. And perhaps the only freedom we may have in this hectic day is freedom and quietness of spirit and mind. John Stuart Mill says that "the only freedom which deserves the name is that of pursuing our own good, in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it."

The apostle John phrases it somewhat differently: "And ye shall know the truth, and the truth shall make you free. . . . If therefore the Son shall make you free, ye shall be free indeed."

There is law in spiritual life as well as in every other department of life. Law is for our protection and for our good. Paul knew this and wrote to his Roman friends, "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

Paul was proud of being a free Roman citizen, but he was even prouder of the freedom of spirit he

found after his experience on the Damascus road. He urged his followers to "stand fast therefore, and be not entangled again in a yoke of bondage."

The word entangled brings to my mind the sticky flypaper grocers used to put in their store windows. How the flies struggled to free themselves of entanglement, only to become more bound! When God frees us He does not expect us to seek again the entanglement from which we are freed. Nor does He look for us to enter again that land without order which Job, the poet and word painter of the Old Testament, describes. Job tells about a "land of darkness and of the shadow of death . . . without any order, and where the light is as midnight." I have read about the experiences of persons who lived in such a land when they were mentally ill and out of touch with reality. Job did not long stay in such a land, for, though he was in physical torment, he never lost his faith that God would take him out of it.

Gospel writers stress the freedom mentioned by Paul. Peter tells us that we should use our freedom as servants of God. This spiritual freedom clothes us in raiment like unto a king's. Job puts this thought into beautiful imagery,

"I put on righteousness, and it clothed me:
My justice was as a robe and a diadem."

Doubtless this is why our Lord tells us "seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Our freedom brings with it the promise that "to them that love God all things work together for good."

"All things" is very comprehensive. One day I was telling a friend of a certain condition in my life

toward which I seemed unable to change my attitude or even to adjust myself. "I cannot understand it," I mourned. "I do not see why this had to come to me." I shall never forget her comforting words. "That is one of those 'all things'," she said.

I had forgotten the promise, but it changed the whole disagreeable situation for me. No, we may not understand; we may not always have a smooth road, and we may meet sorrow somewhere along the way. But if we love God, if we are walking in His steps as nearly as possible, we may claim all the good things. We can trust when we cannot see. After all, this is what faith is—"assurance of *things* hoped for, a conviction of things not seen." It is true that "if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Then, as James Russell Lowell says:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

Be still, and know that I am God.
I will be exalted among the nations.
—PSALMS.

"Our Own Assembling"

HELEN DOUGLAS FLIGH

CONCERNING WAYS to draw near to the Father and to hold fast to faith, Paul counseled the Hebrews, "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting *one another.*"

These words are usually interpreted to mean that individual followers of the Christian faith are not to forsake their coming together into a group for the purpose of collective study, prayer, and worship. For many persons Paul's admonition, however, has come to have not only this general meaning, but also a deep metaphysical one.

Truth students everywhere often testify to the same experience—not until they started observing a regular daily period of meditation and prayer did they realize the actual manifestation of health and abundance and harmony in mind and affairs that they had ardently sought.

There have been difficult periods in my own life when I have been lifted out of all sorts of discord by observing a daily period of prayer and study. To establish a period of silence in which to meditate, to read the Bible and Truth literature, to pray, and to give thanks to God have never failed to quiet my vain, fearful, unruly thoughts or to ease pain and to bring confidence into my life. Through the power of prayer and the faith that it engenders everything

that had been wrong with me—pain and disease, lack and poverty, inharmony and confusion—was dissolved into its native nothingness, and divine peace and well-being were bestowed upon all the ramifications of my living.

In all honesty, I must add that there always followed a neglect of these periods of silence, a neglect that occurred almost as soon as I lost the conscious need that prompted their formation. Then again, often suddenly and with a jolt, I would notice that things were not exactly right. A vague uneasiness or almost a dread that something evil was appearing began to infiltrate my thoughts, making me nervous and apprehensive.

It seems that we become consciously aware of wrong or adverse conditions quicker and more forcibly than we do of right conditions. It seems that we take for granted a state of harmony and peace and abundance, seldom ever feeling any emotion of gratitude or raising a voice of thanks. But we do not subscribe so readily and easily to maladjustment in our lives.

It was at another time, when disappointment threatened my life, that the scriptural verse in Hebrews took on new significance for me and pointed one sure way of escape and deliverance. This verse kept coming back to my mind at frequent intervals, as if by sustained prompting it were offering a way to freedom. By heeding its voice I believe that untoward circumstances in my life were averted.

"Not forsaking our own assembling together." To forsake means to abandon, to give up. To assemble means to collect or to gather together in one

place. Here, it seems, the author was warning the Hebrews primarily to continue an act they had observed for some time. He was not warning them against forgetting; he was instructing them not to forsake. It is doubtful that one can really forget the habit of prayer once it has been established. For many months midday was the specific time for one Truth student to observe a period of prayer and silence. She later found a more practical time; but for years the blowing of a twelve-o'clock whistle or the striking of a clock at noon was to her a call to prayer.

Often, perhaps, we may think we do not have time for even a few minutes of silence in the course of the day. "Besides," we wonder, "will it really help me to accomplish the desires of my heart? And what will others around me think of my praying every day?"

In a city in which I once lived an elderly couple ran a wood-and-coal yard and icehouse. In the early morning, before the woman left her house, she always dabbed a little rouge on each cheek and put on lipstick. Some persons saw in this act an attempt at vanity. Others saw in it an innate love of beauty. But all through her hectic day, no matter how smutty her face became or how disheveled her appearance was generally, her rosy cheeks and lips proclaimed to the world that, in her fashion, she aspired to some sort of beauty in her life.

I sometimes think it is the little spots of silence and prayer in our lives each day that God sees and honors. Always the Father takes account of our attempts to "Render therefore unto Caesar the things

that are Caesar's; and unto God the things that are God's." No matter how negative thoughts may strike at us, God remembers our reach for spiritual stability through our day's devotional and prayers. Though persons around us may see only an outward act that they call affection, the Father knows that no matter how disrupted our thoughts and actions may become in carrying on our duties, how aimless some of our movements may seem, we do aspire to a holy life—to a serene and harmonious scheme of existence. We might perhaps prefer to withdraw physically as well as mentally into some monastic way of life, away from the incessant demands on our time. But the Father knows our innermost thoughts, which have been directed toward Him with the petition that He hallow our day and its mundane affairs. He can see the results of this little act of ours shining through all the busy hours of our lives. It is probably more often than we realize that others, too, can see it, though they may not recognize it for what it really is.

To fail to inaugurate a period of meditation and prayer or completely to abandon such a period once it is established is to leave the mind open to all elemental forces of the material and physical world with their false claims of power and satisfaction. It is to suffer malnutrition of the spiritual being. Inner fibers of the individual ego may slowly disintegrate under the strain of constant contact with materiality alone.

It is often not until we begin the "assembling together" of our mental and spiritual skills that we realize how scattered our forces have become, how

thin and in how many directions we have spread ourselves. It is not until we begin to unwind the tendrils of our minds that have entwined themselves around our neighbors, our church and business associates, and customers that we realize how interrelated our thought life has become in their affairs and petty annoyances. It is not until we begin trying to assemble together the faculties of our lives that go into the forming of our individual egos that we realize the tenacious hold the daily material world has on us.

Each contact with other persons takes a toll of our energy, our strength, our thoughts, our likes, our dislikes; in short, our lives. But we would not have it otherwise. We gain strength and love and wisdom and understanding that we may share with others. We, too, take a toll of the inner resources of others. Thus, everyone needs to let go of spurious claims to one's time and attention, or those claims will sooner or later become a heavy burden upon him.

Neither a studied effort at eloquence nor any particularly phrased group of words is necessary in assembling or collecting one's faculties. Prayer is more an inner acknowledgment of God and His Spirit at work in one's life than the repeating of words. However, it may clarify one's own belief and purpose and strengthen his conscious awareness of God to have some simply worded prayer or affirmation as a guide. Frequently, I find that nothing else so quickly transforms my consciousness from scrambled and negative states of mind and makes plain to me my objective than a quiet, thoughtful,

individualized meditation on the prayer that Unity uses for world leaders. Probably others have found this prayer strengthening and helpful in assembling themselves together. *"Through the Christ Mind you are unified in thought, purpose, and understanding and inspired to right action for the good of all mankind."*

It is only through the Christ Mind as the Holy Spirit speaks the words, "Loose him, and let him go," to illegitimate thoughts that we can feel free of their accumulated weight. It is only through the Christ Mind that our thoughts, purposes, understanding, and actions are and can be unified and made one with the Father. The fervency and sincerity of our purpose in assembling the treasures of our reverence for God—our respect for His laws, our faith, our love, our understanding—will draw us near to the Father and help us to hold fast to our faith.

An eye "single" to the glory of God in purpose can be highlighted by a daily period of silent meditation and prayer. In this way we can collect all our faculties and learn greater mastery of life. This will inevitably result in renewed physical strength and quiet nerves as well as a tranquil and inner spiritual power and poise.

Praise ye Jehovah . . .
He healeth the broken in heart,
And bindeth up their wounds. . . .
His understanding is infinite. . . .
Sing unto Jehovah with thanksgiving.
—PSALMS

Heal the Heart

MARGARET THORPE

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There is no duty we underrate so much as the duty of being happy.

TODAY THERE are many hearts in need of healing because of disillusionment, the loss of loved ones, or general weariness with life. No one can retain health and vigor if he carries around with him a broken heart. The heart must be mended, for out of it are the issues of life. Many would like to know just how this can be accomplished. It can be accomplished by anyone who has the will to overcome.

One of the first things to remember in our work of overcoming is that God is love. One writer states: "Life eternal is to know that God is love and that nothing can separate those who love. When we recognize this truth death loses its reality." God's love has great healing power. Practice going into God's healing presence and know as well as feel the thrill of His soft, gentle healing power. When waves of the old sorrow threaten to overflow the banks of your life, build a higher dike of God's love. Get closer. Never allow the old, sad thoughts of loneliness and sorrow to dominate. The Christ way of overcoming is the right way to follow. We must loose our loved one and let him go on in the spiritual realm. It would be horrible to think that we retarded our loved one's progress in the other land.

A story is told of a sorrowing mother who wept constantly for her young son who had passed on. No one could comfort her, so she wept on and on. One night she had a dream in which she saw a long line of little children with beautiful, lighted lanterns. Her boy was in that lovely line too, but he was sad and had no light at all in his little lantern. His mother thought she said to him:

"O Ronny, you have no light in your lantern. Why haven't you?"

"Mother dear," he said sadly, "I keep lighting my lantern, but your tears put it out. I'll never have a light if you keep on weeping."

She awoke with a start as Ronny's sad face and the joyous procession faded from her consciousness. That dream taught her what no friend had been able to do. She who loved Ronny so much was actually hindering him. From that time on she never wept again.

Men and women who have passed through the crucible of sorrow do not want soothing syrup to lull them, but they want facts. What would be the sense in our continually taking pills for a pain when we can remove the cause of it? Now how can the sting be taken out of sorrow, and how can we be solaced and restored to a normal and happy condition?

Reason is one of the first weapons to use. Continual sorrow will make a person ill, really ill. Who would knowingly bring illness upon himself? That is a negative and highly undesirable condition. We want happiness, peace, and ease, not "dis-ease." We must comply with the law if we would reap good

results. Your own thought power can do the trick for you if you are willing to do your part. Wise old Marcus Aurelius said: "The happiness of your life depends upon the quality of your thoughts." Just determine to erase from your mind the clutter of sad thoughts, self-pity, lonely feelings, slights, and kindred things. You must clear out such thoughts before the good can come in. Now do not think you can do it without some effort on your part. It will mean constant, incessant toil for months. You alone can do this work. There are helps along the way. Yet each time the black wave of depression and sorrow comes you alone can substitute some opposite good and happy thought.

"Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest."

The light of faith must lead you along life's pathway. Assurance about the future for yourself and for your beloved must shine daily in your thoughts. Remember Phillips Brooks said:

"You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises strong and eternal in your life."

You love him more, and consequently the thread that formerly united you to your friend has become a strong cable lasting through all eternity, a guarantee of itself that sometime, somewhere, you will surely be reunited. Real joy will come when we are willing to loose him now and wait for that glorious reunion which will come later along life's path.

There is something about regular, daily work that tends to make us forget sorrow. If we will learn to keep busy at something constructive, we

shall receive the blessings of lightened sorrow. If you have no work to do, get some. God expects us to work through or around every obstacle. None is insurmountable.

Get a new interest. Perhaps you do not like to work with plants, but for a person getting rid of sorrow that is one of the very best of hobbies. The growing plants are an emblem of God's life. Watch them grow. By and by you will give more and more time to them. It will eventually heal you. Your life will be better for this new interest. However it is best to take up something you have always wanted to do but never did. Then your interest will be genuine and there will be no lagging.

One of the finest lessons to learn is to put your hand in the hand of God and follow where He leads. Rest assured that His way is the right one. He will lead you out of sorrow. He will use you for His glory; He will build your life anew. He will find new interests for you, new work, and new outlets. Above all He will bring you peace if you will continually follow His leading. You will never err under His guidance. He will make a new person out of you and actually create a new life for you. Believe it, for it is true. Follow Him. It is like the old childish game of follow the leader. There are surprises along this road; blackness turns to gold, sorrow to joy, deadly weariness and apathy to interest. You will live again anew. Just follow Him. If you truly seek a way out of the morass of sorrow, you will find a solid place to put your foot upon, and once you have attained a footing, you will take another step and another until finally you have left the black

marsh behind. The way grows lighter.

God uses many ways to wake us up. Sometimes He seems to take away our most cherished possession, and how we do screech with pain and frustration. God wants no idols near His throne. We must give Him all our love and allegiance if we would truly serve Him. Perhaps you did not realize that your loved one was such an idol. But he was. Now the way is clear. You will put your hand in the hand of God and give Him undying service. God must be first in your life if you would serve Him.

Cultivating happiness is a reasonable and natural course to follow. Everyone likes a jolly person. Even your digestion is benefited if you are happy when eating. Worry and sorrow tend to upset the digestive system and throw in poisons. Cultivate a pleasant table manner, and it will help you.

To read Unity publications is one of the best ways of rising above sorrow or any other undesirable thing. They know the right way and will point it out to you. There will come a wave of peace and joy as you begin to get in tune from reading this helpful literature. You must do more than read. Let what you read sink in, study it, and meditate upon its truths. These truths will begin to take hold of you. Every day you need spiritual food, not just now and then. Daily meditation or practice of the presence of God will put you in the stream of cosmic life and happiness. "Seek, and ye shall find."

Charles Fillmore says: "The fact is that we cannot in Spirit be separated from those we love. They may be put out of the body, but their spirits continue to function and follow the desire of their

hearts. Thousands are being comforted by the simple affirmation: *'There is no separation in Spirit.'"*

If you pass through this phase in your life successfully, there will come into it something very worth while. You can be used for greater work when you have passed this personal hurdle. Your heart belongs to God now entirely and responds to His promptings almost involuntarily. The fences are down; there are no more hindrances to you when you have conquered sorrow. You have lost that sense of being deserted by those who should have stood by you in your need. When you started out to walk in the Master's footsteps, His life experiences pointed out the way to you. If you would drink of the cup from which He drank (and sorrow was one), then your needs must learn how to rise triumphant above this clog and hindrance.

In studying the poetry of mystics we find many great truths. One truth that all seem to have discovered is that there is no death. What appears so is only a shifting of consciousness, a moving into another room, so to speak.

In "Song Celestial" Sir Edwin Arnold writes:

Never the Spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit for ever,
Death hath not touched it at all, dead though the house of it seems!

Nay, but as one layeth
His worn-out robes away,
And, taking new ones, sayeth
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,

And passeth to inherit
A residence afresh.

When our eyes are opened to all these great spiritual truths about death, how can we grieve for our loved one who has only passed from sight but who still lives? The truth about death can clear the air. Then we should go on our way of substituting joy for sorrow. The heart can be healed by recognition of eternal truths. Almost automatically when the mind is satisfied the heart falls in line. Its pain is forever eased. Life will go on more happily. Peace will come into the soul, and we shall be at rest. Thus the heart is healed.

God of the living, in whose eyes
Unveiled Thy whole creation lies!
All souls are Thine; we must not say
That those are dead who pass away,
From this our world of flesh set free;
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works, their powers,
All Thine, and yet most truly ours:
For well we know, where'er they be,
Our dead are living unto Thee.

Not spilt like water on the ground,
Not wrapped in dreamless sleep profound,
Not wandering in unknown despair
Beyond thy voice, Thine arm, Thy care;
Not left to lie like fallen trees;
Not dead, but living unto Thee.

The tabernacle of God is with men, and he shall dwell with them.—REVELATIONS

The Use of Stars

KATHRYN SANDERS RIEDER

STARS ARE LOVELY OBJECTS. As we gaze at them in the soft, summer night or see their diamondlike beauty in the crystal winter night, we understand why certain persons are said to be as lovely or as brilliant as stars. A star is peerless.

Just to look at the stars brings inspiration, comfort, and strength. But the use of stars for practical purposes is not so varied as it once was. Men have admired them, worshiped them, studied them, foretold coming events, and plotted the courses of their lives by them. Men have used stars to chart their courses through trackless forest, desert, and sea. Stars have been used for guidance for as long as we know anything of man's pilgrimage.

Certainly observance of the stars has affected the course of history in many ways. More than four hundred years ago Copernicus studied the stars and learned that the sun, and not the earth, is the center of our solar system. He thus discredited that part of astrology which said that stars controlled the lives of men. The true and scientific study of stars, known as astronomy, thus was founded.

The Greeks charted their course by the fixed stars. They observed how some stars shifted positions rapidly as opposed to the fixed stars, which maintained the same relative position and configuration from night to night. The fixed stars varied only, they believed, at the time they reached the meridian. From

the beginning of astronomy these stars have been known as fixed stars. The wandering stars they named planets, derived from the Greek word meaning wanderer, vagabond, nomad, or celestial rover. Of all the fixed stars, the Greeks discovered that the North Star was most dependable for guidance, because it was so close to the pole.

One of our most interesting uses of stars today is as symbols. Dictionaries tell us that symbols are objects used to represent something abstract; emblems. A star may be a symbol, just as our country's flag is an emblem and a symbol of many things not contained in mere cloth, color, and design.

What star do you follow? There are stars in the spiritual sky as luminous and as wonderful as any observed in the physical heavens. Some of our symbolic stars are as undependable as the comets and shooting stars that flash across the sky to leave us in greater darkness than before. They are not the fixed stars that can offer guidance.

Neither are all stars of equal magnitude or brightness. Stars of up to the sixth magnitude can be seen by the naked eye, but bright stars of the first and second magnitudes offer best guidance. Have we been following some lesser stars? Have we, with Edwin Markham's plodder in "The Man with the Hoe," kept our eyes only on the earth at our feet with no hope of anything better?

There should never be a time in our lives when we are not eager to look up: first, to the physical heavens. There the stars remind us that we are living in a universe of law and order. When our largest telescope reveals nebulae one billion light years away we

are both humbled and exalted. That man, through learning, should discover this inspires us with what all men may be and do. Our conception of the greatness of the Creator is enlarged, and we affirm with new meaning the Psalmist's words, "The heavens declare the glory of God."

The part man has played and is playing in the great plan of life inspires faith. He should continue to follow the star of faith, for it is a star of the first magnitude in the spiritual heavens.

A teacher in a poor district of a large city once had need of all her faith when she was confronted with the pathetic spectacle of a bright and talented little boy who had no one to help him. Neither his family's poverty, ignorance, and indifference, nor her lack of money discouraged her. The boy must be taught to use his city's resources for wholesome recreation, social experience, and education she decided. He did not know that such opportunities existed or that they were free, but the teacher was his companion. She took him to parks, zoos, and museums. She saw that he was enrolled in a neighborhood club to help young people. She took him to free concerts, lectures, and exhibits. She gave him encouragement and the assurance of her faith.

The eager, sensitive, talented little boy became a brilliant student. But in seeking to build his own faith a strange result came about. As the youth grew to manhood, as he rose high in his profession, his hostility toward his family's lack of interest crystallized into the feeling that he had accomplished everything by himself. He forgot his teacher's help and even told her of his feelings. Reluctantly she stopped

seeing him. Later, she heard that his wife deserted him. However, he soon discovered how foolish and cruel he had become, and he did an about-face. He acknowledged his indebtedness to his teacher and her faith in him, and she saw him become not only a fine professional success but a fine person. She had followed her faith in what God can do.

Faith that God will help us to achieve worthwhile things when we try is a worthy star to follow at all times in our lives. There are always worthwhile things to accomplish. The way we live our years is what is important, and the only way to live an ideal life is to begin now.

We see persons of every age engaged in accomplishing worth-while things. It is commonplace but inspiring to see older persons filling their places successfully and happily. It is also common to see young people achieving success in school and in business, assuming greater responsibilities than anyone would have imagined. It is a common thing to see mothers of families taking active parts in the Parent-Teacher Association, local politics, and charitable organizations without neglecting their family life. It is a common thing to see women returning to work at things that interest them after their families are grown and gone from home.

One young woman who wanted to write did her dreaming near home. She started by writing news items of parties and weddings of her friends for the local paper. She gained confidence and many new friends. She later wrote a play for the young people at her church, because they could find none on their selected subject. Because it was so successful, she

submitted it to a religious magazine, and it was instantly accepted. She began writing small accounts of how her church managed its work, and she sold them to church papers. She began to try other stories based on experiences she had. For them she received small sums, which more than met her stationery, typing, and postage costs.

Some of her friends thought she should try writing for more intellectual publications, but she preferred to write interesting, helpful, down-to-earth experiences that hundreds of readers could share and find encouraging. She became a cheerful, alert, and happy person.

Each in his special way—and sometimes the most inspiring examples come from those who would seem to be most handicapped—can find joy in contributing a share to the work of the world. We must all act on the faith that we are here for a purpose.

The star of love is another bright star we can follow. One elderly man followed it as he worked as a nurseryman. He did not need to work at all from a financial standpoint; in fact, he had retired from other work. But he liked flowers and shrubs and wanted to help other persons by making their yards more beautiful. He planted friendly trees to attract the birds. The pussy willow and forsythia announced spring, and he taught the housewife to carry a few shoots indoors to get them to burst into bloom weeks before spring actually arrived. He planted a lilac hedge to delight the passers-by. After the lilacs and pink weigela bloomed, the bush honeysuckle took its turn in his calendar of flowers. So it went throughout the season. Each year many per-

sons are grateful for the kindly man who planted so thoughtfully to make summer continuously beautiful and winter ever green with his loving arrangement of shrubs and trees and flowers.

We are told in the Bible of the importance of love. "If I speak with the tongues of men and of angels, but have not love . . . it profiteth me nothing," says Paul. We have all seen work ruined because there was no love to motivate it. The giver gave through obligation, indifferently and perhaps unwillingly, and he received no benefit. Often a person may receive a service or gift grudgingly or with resentment, and he receives nothing of the good that should be present. But work done with love and goodwill becomes effective. Love permeates the attitude and makes a new thing of the effort. Love must be present when we look at personal and world problems if we are to get the vital viewpoint of others. Love must be present in forgiveness as it was in the man who rose above blaming others and acknowledged, when he saw others in the wrong, "There, but for the grace of God, go I."

Courage is a third fixed star that should be added to those of faith and love. No life goes far without courage. It is strange how, by simply resolving to have courage, we feel new confidence in our ability and less concern over conditions that trouble us. To resolve to have courage throughout life gives impetus and guidance that is needed at any age. How we admire the courage born of faith, good judgment, and skill! We have observed that the thing requiring courage from one is no problem at all for another. It is often a purely individual thing. One person

may enjoy speaking before an audience; another may need courage to make a brief announcement in public. But training, faith, and experience can lift us to many feats that now seem impossible. To be willing to try new things with courage is to rob life of half its fears, because we have a radiant star to guide us.

There is another bright star we sometimes forget. It is diligence. There are many reminders in the Bible about keeping our hearts with diligence and doing our work as workmen who do not need to be ashamed. So many of us need only a diligent approach to know more fruitful living, more useful, happy accomplishment. Even in following our other stars it is diligence that comes to our aid. When we follow them spasmodically our lives reflect disorder and limited good. But our zeal for diligence may be recharged by taking time regularly to read and to think on spiritual values and the stars of our spiritual heavens.

One of the loveliest symbols of the star is the reference to Jesus as "the bright, the morning star," symbolizing the coming light of the gospel. In all His life, from the first seeking to do His Father's will, the stars of faith, love, courage, and diligence are seen to guide Him. Whenever there is a question, whenever there is need of guidance, we may safely look to Him as the star into which all others merge to form a blazing light of Truth to guide us on life's journey.

Delight thyself also in the LORD.—PSALMS

The Law of Grace

GEORGE P. STUART

MANY STUDENTS OF Truth have difficulty in reconciling the apparent conflict in the conception of God in the Old Testament and the Father of the Gospel in the New Testament. It is a conflict that sometimes acts as a bar to faith, when there actually is no conflict. This becomes apparent when we grasp the full significance of the law of grace. The invention of the airplane did not abrogate the law of gravity. Rather, it brought into use another law, that of aerodynamics and superimposed one law upon the other in such a way that we use them both. God as the Father in the New Testament is another application of the law of cause and effect and in no way disposes of "the God of Jacob."

To understand this apparent difference, we must remember that the Bible is not, so far as we are concerned, merely a recording of history. It is also the Book of Life. It is the textbook of man, of his journey through life, and of the potentialities already within him and awaiting development. What happened to the Children of Israel, their reactions to conditions, the ways and means by which they overcame difficulties are all reflections of our own great journey. Characters in the Bible stories are reflections of ourselves and of those around us. And the stories told of them are stories that could just as well be told of us. The great lessons to be learned from their experiences are meant for us, from which

we can obtain information, instruction, and guidance. This is why the Bible is Scripture.

In the Old Testament God is depicted as the stern, unyielding, alternately pleased and angry, vengeful Deity. The Ten Commandments are phrased in language that suggests that God Himself will punish us for any infractions. Many stories are told of His righteous wrath and vengeance upon those who disobeyed Him. Jesus also warns us that as we sow we shall reap. And if we are cast into prison, we shall not come out until the very last "farthing" is paid. He also speaks of "the day of judgment" and other seeming threats of punishment. But He also tells us the immortal story of the prodigal son. He says that He will not entreat the Father for us, because the Father loves us of Himself, that it is the "Father's good pleasure" to give us the kingdom, and that there is more rejoicing in heaven over one sinner that repents than over ninety-nine just persons who do not need to repent. How are we to reconcile these conflicting ideas?

Man's life is loosely divided into two divisions—the mental-physical on one hand and the mental-spiritual on the other. In the vast majority of men, the mental-physical is dominant, and spiritual things have little or no place in their lives. They are creatures of sense—of the flesh. As such, they are ruled by that aspect of the law of cause and effect which is representative of the God of the Old Testament. Or, as they themselves would think of it, it is the law of chance, of luck, or of fate. This law of cause and effect operates in a purely general and impersonal way, almost as a blind and unreasoning force. It is

the law that produces the oak tree from the acorn, that orders birth, growth, and death, that swings the stars in their courses and the electrons in their orbits of the atom. It is that law which brings the result, after the manner of our sowing, without any consideration of the individual, apparently without mercy or any feeling, like the law of gravity. It deals out reward and punishment with justice and exacts a perfect payment for all infractions. It is impersonal in its action, demanding "an eye for an eye" and a life for a life.

Living under this law, the man who does not love God is a more or less helpless piece of flotsam upon the ocean of life. Life appears to him to be the sport of chance. He believes that he is at the mercy of some blind, unreasoning force that he can neither measure, explain, nor avoid. The impact on his life of the effects of causes he ignorantly sets up often embitters him and precludes any belief in the God of love or in the promise of forgiveness. His reaction to the effects he has invited more often than not sets up sequences ending in more pain and disaster, hate, selfishness, suspicion, greed, fear, and failure. He is thus convinced of a god of evil rather than the one true God of good. He may then blunder on through life and worship a god of evil, with only intermittent and often hesitant and weak efforts to find the true God. If he does, he ultimately will be forced to his knees in surrender. Or he will be tossed upon some lonely shore, apparently just another piece of life's jetsam.

Prophets and writers of the Old Testament understood this law perfectly. They were not preach-

ing to, or writing for, a generation educated in the sciences. They were preaching to an unruly, turbulent, illiterate, and virile people. When a prophet thundered his denunciations and foretold disaster he was merely expressing his own anger at the willfulness of his flock. He was using the only element calculated to keep such a people under control—the element of fear. When writers of the old Biblical books promised vengeance and wrath, they were saying in the simplest symbols what the reactions of the law were. This is clearly shown in such phrases as "Vengeance belongeth unto me; I will recompense, saith the Lord." Stirring God to anger was no more than warning that the people were sowing the seeds of trouble and disorder in their individual and corporate lives. On the other hand, they led peaceful and ordered lives or prevailed over their enemies only when they followed in "the way of the Lord"; then their reward was certain. Everywhere in the Old Testament it is emphasized that obedience to the law resulted in blessings, while disobedience brought about results that had all the appearance of punishment.

With the coming of Jesus not "one jot or one tittle" passed from the law, but He showed us a greater law—the law of love. Instead of vengeance, we are to conquer by love, He tells us. Instead of "an eye for an eye," we are to forgive and to bless. Then the same law, with nothing taken from it, will bring about its own perfect result—good for evil. Old Testament writers emphasize the effects of disobedience and co-operation. Jesus shows us clearly that repentance (Greek, *metanoia*—a change of heart

or direction) is followed always by salvation (Greek, *soteria*—a safe return). He does not abrogate the law of cause and effect; but He shows us that it has other aspects—those of love, forgiveness, and good. He reveals to us that the law is so beneficent and loving that it brings God, the author of the law, into such intimate relationship with us that He truly becomes "our Father." He shows us that faith in His love aspect is the means of bringing into immediate physical expression the benefits of the law, which cancel the effects of sin and are a departure from the law of love. He demonstrates the benefits of developing the mental-spiritual side of man.

His words clearly indicate the unison of mind and spirit—"It is the spirit that giveth life; the flesh profiteth nothing." He emphasizes the importance of our thought life, of thinking less of material needs and more of spiritual things, of pointing out that it is in Spirit that all material blessings originate and from which they inevitably flow. We shall reap as we sow; we shall pay, to the uttermost penny, as we spend. We shall be called to account for thoughts and actions only as long as we live in the mental-physical division of life. It is when we, of our own volition, rise from this low level of consciousness into the higher realm of Spirit, when we are "born anew" and waken the Spirit within us that we have made true repentance. And then "the old things are passed away; behold, they are become new."

The God of the Old Testament is the same God of the Gospel in the New Testament. In the first aspect, He is God of impersonal law. As such, He is an absolute necessity to the creation and main-

tenance of the cosmos. In the latter aspect, He becomes personal to each of us, almost as though He had no other concern but us and our affairs. The love of God decrees that we shall progress to a greater unfoldment of our powers, and the impersonal aspect of the Old Testament God will see that we do exactly that. The New Testament God will take us along the road to true success, if we will consent to go with Him—in peace and joy, with increasing power and growth in Spirit. But if we willfully refuse to go, we become subject to the trouble and disturbance that are inseparable from the worship of mammon. The universe cannot be maintained by mere chance or caprice. It has to have exact and unchanging law. For example, if the law of gravity should fail even for a few moments, everything upon the earth's surface would instantly be swept into space, and all life would disappear. Obviously, then, any breaking of the law is bound to bring about some corrective result, even to protect us from ourselves, if for no other reason. This corrective action of the law was called divine vengeance, the wrath of God, or the punishment of God by prophets and Old Testament writers. But it is, in fact, the effects of depriving ourselves of the benefits of conforming to divine will.

But, even then, the trouble and disaster following our ignorance and willfulness are all part of the infinite love and circumstances we ourselves create. They may look like punishment, but they are all designed to lead us back to the narrow way and eternal life. Nowhere is there any divine vindictiveness—only our Father's patient effort to guide us while we

choose to learn the hard way. The God of Jacob never failed to forgive the erring persons, or individuals, when they repented and again followed His way.

When we come into the understanding and realization of this truth, there is really only one necessary prayer for us. It might be summed up in the phrase, "Thank You, Father, for Your perfect will of love, which is being done in me and my affairs now." For the will of love can be only love and the blessings that flow from love. If the will of our Father is done in us, it can be only "the best robe" and "a ring," the complete restoration to full sonship, "the fatted calf," and the general rejoicing. It can never be punishment or evil in any form. For then we have abandoned the hard, perilous road to destruction. We have joined the happy band of travelers following on after our great Master-Teacher, who unfailingly leads us to our Father's kingdom. Then we find that "there is therefore now no condemnation to them that are in Christ Jesus." The impartial, inexorable law of the Old Testament becomes the new order of a loving, indulgent, forgiving Father, and we find that "God is love."

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me.*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The radiant light of Spirit illumines me, and I know what to do.

Prosperity: The living principles of honesty, efficiency, and service are now expressed in me, and I am in all ways prospered.

Healing: In all my thoughts and words I acknowledge God to be the source of my life, and I am blessed with vigorous health and wholeness of mind and body.

INSTRUCTIONS—"Be still and know that I am God" is the open sesame of all knowledge. Quiet your outer thoughts, center your mind powerfully in God-Mind, the one Source, and steadily hold for and realize the light, the prosperity, and the health of our Father.

For the coming month, join us daily in our illumination, prosperity and healing lessons. As each day you penetrate deeper and deeper into spiritual consciousness, you will find you are living closer and closer to God and that you are demonstrating more and more continually. "Ye shall know the truth, and the truth shall make you free."

All great structures are erected on firm foundations. Anyone whom the Lord calls to work will succeed in the end, if he lays his foundation deep and strong on spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God face to face.

The law is that when the Holy Spirit opens man's eyes to the real righteousness, and thus brings about the reign of divine illumination and peace in his heart, in his thoughts, in his words, in his life, all darkness disappears. Former things are wiped away.

Light is a symbol of intelligence. When Jesus said, "I am the light of the world," He meant that He was the expression of Truth in all its aspects.

Spiritual light transcends in glory all the laws of matter and intellect. Just as light calls down Truth from heaven, so a thankful heart continually keeps the channel open for greater and still greater illumination.

Declare that in the name of Jesus Christ your mind is lifted up in meditation and prayer and that you are illumined with new understanding.

The Spirit of wisdom implanted within you in the beginning is even now an ever glowing light that is continually expanding in your consciousness. Christ in you is the radiant light of your world. Realize these Truths and affirm:

The radiant light of Spirit illumines me, and I know what to do.

We grow to be like that which we idealize. Our affirming or naming a mighty spiritual principle identifies the mind with that principle; then all that the principle stands for in the realm of ideas is poured out upon the one who affirms.

The law of God is that man must give an equivalent (equal value) for everything that he gets. "That we may lead a quiet and peaceful life in all godliness and honesty."

As man honestly applies himself to his work, he gradually becomes highly capable. He learns to listen to his own inherent genius and has faith in his God-given ability. He not only listens, but he acts. He serves with honesty and efficiency and he is abundantly prospered.

Realize often that God's living principles of Truth are continually at work in you, and that Spirit gives the increase. All states of mind and all conditions that have been evolved had their origin in the Word, which is Christ. Jesus was inspired by the Christ when He said, "The words that I have spoken unto you are Spirit, and are life." When we think of Christ in speaking, our words are charged with greater power than when we speak in personal consciousness. Marvelous works are done by those who speak in the name of Jesus Christ because their minds are quickened by His Spirit.

In His name affirm:

The living principle of honesty, efficiency, and service are now expressed in me, and I am in all ways prospered.

Health is not something that has to be manufactured from without; it is in the very essence of Being, therefore enduring and universal, as God is.

Everybody wants to be healthy, mentally and physically. Nothing reaches man's mind like strong, upbuilding, spiritual words of life. We can speak the word of life to the sick, and they will respond.

We have found that whenever we think on the positive side, we are thinking spiritually. When we think about the all-power and all-presence of life we are thinking spiritually. As this great essence of Spirit expresses itself in and through us, we get a constant up-building along the life line. What we are seeking is the increase of health, and that comes through thinking about God as our health.

When God-Mind concludes its creative plan by idealizing man "in his own likeness, after his image," all the possibilities of man are implanted in that seed idea. In the Bible this idea is designated as Lord, Jehovah, Word, Son of God, Christ. It is within the reach of every growing one and may be incorporated into consciousness by the realization that it exists as the ideal man to which we all aspire.

When Jesus said, "The words that I have spoken unto you are Spirit, and are life," He was speaking in terms of that inner Word which frees, uplifts, and heals. These words were vivified with a life essence and a moving power that demonstrates. Affirm:

In all my thoughts and words I acknowledge God to be the source of life, and I am blessed with vigorous health and wholeness of mind and body.

God's Representative—You!

EVA KENAGA

A FEW YEARS AGO I heard a popular radio and television star devote some time of a program to a plea for everyone to show greater courtesy and consideration toward every person he meets in the course of a day.

She was referring principally to those in New York City, which is her home. She said, in effect: "Do you know that thousands of tourists visit New York daily? All of them come in contact with numerous New Yorkers, who are strangers to them, but they are dependent on New Yorkers for common courtesies due any traveler. Tourists must sometimes ask directions, perhaps the time of day, or in some other way deal with those they meet. The good will, the warm and comfortable feeling engendered by courteous and genial response cannot be estimated or measured. To the tourists in town for a few hours or a few days, their contacts with the bus driver, the elevator operator, and the store clerk constitute perhaps their sole personal touch with New York. The cab driver and the shoe-shine boy are New York to the tourists, and they will always remember their experiences with these persons whenever they remember their trips to New York. Let's make it a friendly city, even though it is big! Remember, you are New York!"

This homey talk has lingered in my mind for months. I have tried to put its essence into opera-

tion wherever I am, because I know my own reaction to the friendly and good-natured response. I get a comforting little glow that cannot be duplicated or brought about by cold, impersonal, or rude treatment sometimes thoughtlessly given.

In one of Charles Fillmore's books is a short sentence—a simple combination of four words—that has impressed me ever since I first read it. It was only the other day that the words combined themselves with the thought that each resident of a city can be an unofficial representative.

Mr. Fillmore says, "God works through man." As man is acknowledged God's greatest creation, in this same degree is man the channel through which the attributes of God are to be demonstrated to the world. This is, of course, an ancient concept. Abou ben Adhem was taught that in loving his fellow man he was loving God. Jesus teaches us that "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me." There is a lovely poem that begins, "God has no hands but your hands," which places the responsibility for carrying on God's work on the shoulders of His children.

I have in my writing cabinet a yellow and brittle sheet of music. It is a song that was my mother's favorite: "I'm a pilgrim, and I'm a stranger; I can tarry, I can tarry but a night." It strikes home, because all of us may have had this feeling at times. It is a feeling of transiency, of being in unfamiliar territory, of "passing through" on our way to some other place. Certain it is, if we accept the facts of life as they appear to us now, that we do seem to be tourists on this earth plane. We do come here, "trail-

ing clouds of glory," and after a time we are removed from the sight of men.

From what course do our impressions of man and God come? It is not always the elements, the disasters of natural origin, or dealings with inanimate objects that cause heartache, tears, and fears. It is more often "man's inhumanity to man." Our city or our neighborhood teems with these earthly tourists who look to us for the direction and guidance they need. Later, they will review their contact with us. It will be the treatment they received from us that they will remember. Details of environment and events will pass from their minds. But our personal influence will color their remembrance of time spent with us.

"What?" you ask. "Must I then be God's representative here? Will others, or do others, look to me to show forth the glory of God? Must I, as poor and weak as I feel at times, endeavor to love as He loves, give as He gives? Impossible!"

But ask yourself in turn: "If not I, who then? The woman down the street? She doesn't reach the people I know. The supervisor in the office? He didn't seem very loving yesterday." In reality, you decide that you are the only one who has precisely your circle of friends, acquaintances, and casual contacts.

Thus, the responsibility of the individual becomes apparent to the person who has a deep spiritual awareness. This responsibility could be an overwhelming burden if it were not for the simplicity of the solution, which lies in our very hands. The solution has been given to us repeatedly through the

ages by seers and saintly men of all races. The followers of Jesus call it the Golden Rule.

If for one day all inhabitants of this planet would make practical application of this solution, it is safe to assume that the entire world would be changed. However, we cannot wait for this millenium. Each of us must start, at the first inkling we have of this truth, to put it into effect at the place nearest us; namely, ourselves. "Saith Jehovah: I will put my law in their inward parts."

When we scrutinize our every word and act before we say and do them or seek to bring forth their outward manifestation we need not be fearful of our contribution in God's community. Confidently, under the guidance of His Spirit, we can undertake each day's activities, knowing that as His representatives we shall do our share in cheering those we meet and in heartening them along their way.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

"Pray without Ceasing"

I. M. BARKER

TURNING A PAGE with mixed feelings of satisfaction and confusion, I laid the magazine on the little table beside my chair. The article I had just read told of a young man who was a shipwreck survivor. He had been making his way toward an island when the life raft in which he was floating overturned. The island was still some distance away, and he was forced to swim toward it in the warm, semitropical sea. His arms and legs began to feel like lead; every breath came in painful gasps. He felt himself about to be towed under.

At the moment he knew that he was helpless to save himself by his own power alone, he began to pray as he had never prayed before. Miraculously, his strength was renewed, and he swam without effort, seemingly by some power outside himself. Then he was caught up by a current that swept him along to the island.

Though we in our family have never been involved in anything so spectacular as a shipwreck, we have, like other families, had to meet a variety of emergencies and crises. There was the time our high-school-age son took his ancient vintage car to a garage for repair. When the bill came he found that it was more than he had expected. And what was worse, he did not have the money to pay it! It was during the school year, and the only money he could count on was from part-time jobs on evenings or

week ends. He asked for work all over town, but without success.

Weeks dragged by. Another bill came from the garage. The boy began to worry, so that he could not sleep at night. So, one evening I said: "From now on, stop worrying about that bill. Tonight, before you go to sleep, tell God you have done all you possibly can and ask Him to take over." A few days later, he was led to ask for a part-time job at a service station. He was hired. But what struck me most forcibly was this: As soon as my son had earned enough money to pay his repair bill, the manager of the station decided without advance announcement, to discontinue twenty-four-hour service and laid off the night crew, including my son.

This is only one example from my experience and observation of the power of God to take over when all else fails. More than one person has told me, "God has never let me down in an emergency." I have said this myself. Yet, somehow, this thought seems unfinished, incomplete. When does God ever let us down? Why do we wait for an emergency to call on Him? The Bible does not tell us to call on God in case of emergency. It says: "Ask, and it shall be given you"; "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on* thee"; "Pray without ceasing."

We hear the argument that this is true in theory but that the speed and tension of modern living make it impossible to take time to pray as often as we should. Perhaps this is because of a limited understanding of the meaning of the word prayer. A standard dictionary includes this definition of prayer: "The

act of offering reverent petitions to a divinity . . . accompanied with thanksgiving, confession, and adoration; devout supplication."

Often, when we think of prayer, we think only of the prayer of petition in which we ask for some benefit or favor for ourselves or others. And too often the thought is only for material benefit or gain. When we study the Lord's Prayer, we find that only one short sentence is devoted to asking for material help. And that is for only one day's help—"Give us this day our daily bread." But the manner and the specific form in which our needs are to be met is left in God's keeping. Can we do better than to follow this example—the one Jesus gave to us?

The prayer of thanksgiving puts emphasis on the glory and power of God. The prayer of thanksgiving is dynamic prayer. It recalls to mind examples of past blessings received by ourselves or others that actively express our thanks and appreciation. This type of prayer is specific and gets us in tune to receive more of the things for which we express thankfulness.

The prayer of confession is often overlooked, although it should have a definite place in our lives. The very first step toward improvement in ourselves and our conditions is to recognize and to admit our own faults and mistakes. We should not dwell on them, but simply and sincerely release them from the obscurity of our subconscious minds and let the light of God's love fall upon them.

The prayer of adoration may be complete in itself, or it may be used in combination with other types. The Lord's Prayer begins and ends with words of adoration. We should remember this when we

fashion our own prayers. By confirming our belief in God and His wisdom and power, we put ourselves in tune with Him, so that we are ready to receive the blessings He has to offer.

Nor are we restricted to any one method when we pray.

A verbal prayer is especially useful in group worship, for it can be shared with others. It is also useful when we want to direct our thoughts consciously to some specific objective. Many persons think of the verbal prayer as the only method. Yet there are times when its effectiveness is limited. Our thoughts and feelings may be too general or too obscure to be put into words, or we may be unable to express ourselves adequately.

A prayer of the spirit, sometimes spoken of as a prayer of the heart, is an attitude of mind or being rather than actual verbal expression. It is a profound aspiration of the spirit, a reflection from the mind of God. This method is useful as a prayer of general intent, as "a heart filled with thankfulness," or "a heart full of praise." But it can be directed toward a specific objective, as when we direct our thoughts, without the use of any words, toward the Christ healing of a loved one.

This method is also used as a preliminary or accompanying method to the spoken or verbal prayer. Indeed, the spoken prayer is dependent on the prayer attitude to be effective. Some persons find that looking at a beautiful scene of nature, a flower or leaf, a lovely picture, or that listening to inspiring music helps to stimulate the prayer attitude.

The third method of prayer is the prayer of ac-

tion. Mrs. B—— is one of the most faithful church members in our small community. Yet on infrequent occasions when she offers a prayer at midweek prayer service, her words are spoken in such a hesitant and confused way that a stranger might wonder if she can possibly be sincere. But one does not need to know this woman very well before he understands. She is always the first one on hand to help when there is trouble or need anywhere in the community.

When her neighbor's four children became ill at the same time, it was Mrs. B—— who went every morning to the home and insisted that the frail mother lie down for a few hours while she took over. This is typical of the things Mrs. B—— always does. Is she not by her actions expressing more love and thankfulness than many a person does in a long and eloquent prayer?

Many persons, as does this woman, find it difficult to express their feelings in words. But they have no trouble in expressing themselves in action. They can live what they may not be able to say in words. This is what is meant by the motto, "To labor is to pray."

As we learn to "pray aright," we find that every minute of every day can become a prayer. And as we "pray without ceasing," so will we be led on the path of righteousness toward greater goals of achievement and happiness. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

Let patience have its *perfect work, that ye may be perfect and entire, lacking in nothing.*—JAMES

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 7, 1954

UNITY SUBJECT—*The Life-Giving Power of the Christ.*

INTERNATIONAL SUBJECT—*Lord of Life and Death.*
—John 11:32-46.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Many therefore of the Jews who came to Mary and beheld that which he did, believed on him.

46. But some of them went away to the Pharisees, and told them the things which Jesus had done.

GOLDEN TEXT—*I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.*—John 11:25.

SILENT PRAYER—*I claim the life that is life indeed.*

Physical death is the finality that all normal-thinking persons wish to avoid. Everyone tries to postpone as long as possible the necessity of passing over the blank wall beyond which our present consciousness does not penetrate. One who lacks insight into the universal consciousness and who is not fortified with faith in God finds it difficult to contemplate the prospect of death calmly. Jesus Christ, who is faith incarnate and with it and because of it is also wisdom and understanding, did not shun death. He did not even try to turn it aside from Lazarus. After He received the urgent message that Lazarus was sick, He remained two days longer where He was

and began His two-day journey to Bethany only after He was convinced that Lazarus was already dead.

The constructive viewpoint can be applied to death and all other negation as well as to life and hope. Jesus said to His apostles, "I am glad for your sakes that I was not there, to the intent ye may believe." The apostles had seen the Master heal multitudes of sick and ailing persons. Their faith was strong enough to accept spiritual healing as a proved fact. The raising of the dead was another matter. Jesus wanted their faith to be enlarged and still further strengthened. He wanted them to grasp the truth that life is universal, eternal, and that the I AM can call it into expression under any condition no matter how final it may seem. The condition that overcomes all others is consciousness of God through Christ. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ."

The power of the Christ is not expressed in signs and wonders. These have always caught the popular imagination and are taken as signs of power. The greatest power is expressed silently, and it was such power that Jesus habitually expressed. Pure thinking and pure living are proper expressions of the Christ, and it was these that Jesus demonstrated and stressed rather than external signs and wonders, which He more than once discounted.

The lesson today deals with a case of physical death set aside by Jesus. When He commanded His apostles to "heal the sick, raise the dead, cleanse the lepers, cast out demons," He required of them no more than He Himself had already done. Until we

are able to obey Him fully, we had best follow Him by resurrecting in ourselves the ideas and ideals of life that we have allowed to die through neglect, indifference, misunderstanding, or lack of faith.

Those who hold that the loss of the body ends all for man may find new understanding in the affirmation by Jesus of the unbroken consciousness of individual identity in Christ: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Death is powerless to interrupt the course of the Christ Spirit in man; and although it may sweep away his present vehicle of expression, it cannot destroy his identity as a child of God, which he continues to be regardless of whether he is in the body or out of it.

The memorial of the soul is the conception of immortality to which men have clung in every age "throughout the whole world," the whole range of mortal thought. Immortality is thought of as endless life, of life as we know it indefinitely prolonged. The broadening and deepening of life, rather than its lengthening, is what gives us access to eternal values and makes its lengthening justifiable. Eternal life must be realized first through the enriching of the present life consciousness. The faculty that puts us in touch with eternal life is love. We may know eternal life here and now by enriching the life that we already have, by expressing the love of the Christ in all our relations with others.

As we broaden and deepen the range of our interests, we enter into consciousness of love as a universal solvent of negation, including hate and fear,

and gain consciousness of the oneness of life and of ourselves as expressions of this oneness. Love enriches immeasurably all the life that we know. It bestows on us the capacity to see and to live ideally. It removes from us the vitiating influence of the self and of self-seeking, leaving in its stead the understanding that justifies as an act of pure devotion what the eye of sense sees as wasteful extravagance.

The broadening influence of considering ourselves as expressions of the universal life is beyond all computing. We learn to see ourselves in others and to serve them faithfully as a matter of course. To serve brings us joy and a sense of sharing in the life universal that is essential to our satisfaction on the inner side of life. The life that is devoted to the pleasure of the moment is misspent life.

The resurrection of Lazarus is the lifting up of the whole man—spirit, soul, and body—into the Christ consciousness. The I AM brings all the faculties into conformity with Divine Mind, and the result is the perfecting of the instrument through which life expresses itself. Resurrection is not a process that is dependent on death. It takes place here and now in all who make their lives conform to the law under which it becomes operative.

QUESTIONS

1. How can the constructive view of death be attained?
2. Give the I AM's affirmation of eternal life.
3. What faculty puts us in touch with eternal life first?
4. What does love in our hearts do for us individually?

UNITY SUBJECT—*The Transforming Power of Divine Love.*

INTERNATIONAL SUBJECT—*Jesus Faces the Cross.*
—John 12:20-32.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was of Bethsaida of Galilee and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28. Father, glorify thy name. There came therefore a voice out of heaven, *saying,* I have both glorified it, and will glorify it again.

29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

30. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from earth, will draw all men unto myself.

GOLDEN TEXT—*He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.*—John 12:25.

SILENT PRAYER—*Divine love and wisdom control and direct my life into channels of peace and well-being.*

In our search for peace we must assert the power of the Christ to realize mastery and dominion. Today the thoughts of men are on peace. Their hopes and desires are to realize world peace in a measure unknown before. They recognize that it is necessary that we work for peace if our civilization is to survive.

To realize permanent peace, however, we need more than meetings of statesmen in conferences. We need to study the things that make for peace and to understand the conditions that have always led to war. We need the will to work for peace. The history of mankind is a record of steadily recurring wars interspersed with periods of recovery known as peace, but lacking often in the prime essentials for peace.

In common with other heavenly bodies the earth doubtless began its separate existence as a mass of intensely heated gases, explosive and violent in the extreme. As the mass whirled around the sun, it gradually cooled until a solid crust formed on its surface; and in the course of the ages, life on it became possible. When life appeared in response to the conditions that invited it, it partook of the nature of the conditions. Animal nature was "red in tooth and claw," and at the beginning of his recorded

history man himself was still a practitioner of violence and carnage. Aware only of the law of the animal world, his hand was against other men, and other men's hands were against him. His nature was that of the earth on which he lived, fought, and died—fierce, explosive, uncontrolled.

Radioactivity is teaching us something of the power of hitherto undreamed-of earth forces. Long before we knew of them, however, the spiritual power of the Christ was dreamed of, discovered, realized, and expressed. This power is of higher voltage than any earthborn power of material kind. It is great enough to lead us to a realization of world peace, to overcome the pull of the earth's destructiveness and hate. Jesus showed us how it is to be used.

We rightly consider the transmutation of the earthly into the spiritual an individual process. All improvement in the race must begin with the individual, but it must not stop there. Jesus began His work by mastering power in Himself and learning to control it at all times to the end that He chose. He next chose twelve apostles, to whom He taught the principles of life as life should be lived in order to free it from the impulses of combativeness. He sent them forth on a practice tour to teach and to heal among their own people. Then He called seventy others and sent them out to spread the secret of banishing physical and mental struggle by reliance on the higher power of the Christ, the power of good will and peace. He spoke to multitudes of people, trying to teach them how to live in the Christ consciousness.

The race impulse toward mass action must find expression. On the triumphal entry into Jerusalem Jesus approved the behavior of the people in acclaiming Him "King of Israel" coming "in the name of the Lord." Unselfish praise and worship find their rightful place in such acclamation, from which strife is absent. When acceptance of the way of Spirit becomes the universal attitude, world peace will be assured, and fear among the nations will be allayed. Until then, every exploitation of material forces, no matter how intangible its nature, will be fraught with danger.

The sense nature demands strife and struggle, with the supremacy of one person over another, one class over another, one nation over another as its final goal. The power of Spirit works to equalize the rights and privileges of all, "each counting other greater than himself." Such lowliness of mind leads to the unity of all men in which lies unmeasured and immeasurable strength. All men, "Greeks" and others of whatever racial strain, must learn to subordinate the self to the law of the Christ Spirit of sacrifice of one for all.

QUESTIONS

1. How does the power of the Christ bring us peace and harmony?
2. What do we need in order to realize permanent peace?
3. Why is combativeness instinctive in the animal man?
4. What power overcomes it?
5. What must follow the transformation of the individual through the power of divine love?
6. How can mass transformation be brought about?

UNITY SUBJECT—*Learning Greatness through Service*

INTERNATIONAL SUBJECT—*Jesus' New Commandment.*—John 13:12-17, 34, 35; 14:21-24.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

17. If ye know these things, blessed are ye if ye do them.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

22. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*In faithful service cheerfully performed I find life indeed.*

If everyone were compelled to do for himself every petty task as well as every major one that contributed to his comfort and well-being as a member of society, civilization itself would recede to a low level. The life of all would become a round of intolerable triviality. Only by all of us serving one another, each according to his special ability, and enjoying the results of the services of others can we maintain our civilization at its present level or advance it still further along the way toward universal perfection.

The apostles of Jesus disputed among themselves who was greatest. At the Last Supper not one of them would volunteer to wash the feet of the Master and their fellow apostles. The task seemed to them too menial for their standing. They had been trained to heal the sick, cast out demons, raise the dead, but they had not been taught the humility necessary to lowly service. Jesus left this lesson until the last, no doubt with the purpose of impressing it upon them unforgettably. He had already told them that those who would become truly great must serve and cited the humility and teachableness of the little child as an example for them to emulate. At last, He gave them an example by doing for them in person the most menial service, so that they might not feel

above doing a like service to others who might be in need of their help.

The conflicts of labor and management today threaten our national welfare and our standing among nations. As yet no satisfactory solution has been found, because so far the whole problem remains on a selfish basis. The service of the Christ is the service of unselfishness, and only through such service is full manhood reached, with citizenship of the highest rank. Jesus Christ gave His life in service to the world, and He left us an example that we should follow. We should be eager to become as unselfishly humble and willing to minister to others for their good as He was.

Spiritual consciousness puts all men and all things on a common high level, where industrial strife and class struggles have no place. All then work for the common good and in doing so advance the individual good as well.

Jesus Christ realized that He could control power without limit. "Knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God," He imposed His will on no other creature. Instead, He took on Himself the part of a servant, performing the offices of a servant to show His apostles at supper the scope of their duty and privilege under the law of love. He then gave them His new commandment: "Love one another; even as I have loved you . . . also love one another."

The apostles had perhaps not before associated the thought of service with that of love. Now they were commanded to show their love for one another

through service. It is in our power to direct and to control love. As a mental faculty love takes form in eager voluntary service without thought of reward. As an emotion it finds its outlet in complete devotion to its object. As both faculty and feeling love is susceptible of development and expression.

Loyalty to Truth cannot be temporized with. Neither can love be temporized with and remain love. It must have a single object to which it gives all its thought. Thus, we keep the two great commandments.

QUESTIONS

1. What part does service play in the progress of society?
2. Is humility essential to the highest service?
3. On what basis can the problem of industrial strife be solved?
4. How can the individual good be promoted and the common welfare safeguarded at the same time?
5. How did Jesus use the unlimited power that He controlled?
6. Can love be used to glorify service?

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Lesson 13, March 28, 1954

UNITY SUBJECT—*The Holy Spirit: Its Work in Man.*

INTERNATIONAL SUBJECT—*The Guidance of the Spirit.*—John 16:1-13.

1. These things have I spoken unto you, that ye should not be caused to stumble.

2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.

3. And these things will they do, because they have not known the Father, nor me.

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come.

GOLDEN TEXT—*When he, the Spirit of truth, is come, he shall guide you into all the truth.*—John 16:13.

SILENT PRAYER—*Through the power of the Holy Spirit now active in me I overcome error and hold steadfastly to Truth.*

Divine Mind (the Father), the perfect idea of this Mind (the Son), and the activity of this idea in the universe and in man (the Holy Spirit) form the Trinity, of which man by the law of his higher nature

is a part. "As thou, Father, *art* in me, and I in thee, that they also may be in us . . . I in them, and thou in me, that they may be perfected into one." In thought and in word Jesus thus made union with the Son, the Christ, or the divine idea of man as it exists in the one Mind; therefore, He became deeply conscious of the Holy Spirit within Him. By the power of this Spirit of truth He overcame the world and did His mighty works.

In order to overcome as Jesus overcame, we must know consciously the presence and power of Spirit. to do this, we must first put aside the personal viewpoint. It is not only expedient but necessary that we cease to think of Jesus the personality and center our thought on the Christ instead, if we would know the presence of the Comforter in our lives. "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Ordinarily the going away of Jesus would have deprived His apostles of all comfort. This it did for a time; but in the sense in which He was training them—namely, to know the Spirit of truth in themselves—His leaving them led to the consummation of this knowledge.

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." In every man is the ideal or Christ self and the false or mortal self. The spiritual image-and-likeness-of-God man is the real man, but the development through ignorance and sin of the seemingly mortal in man has given the appearance of a man other than the real. To be convicted in respect of sin—"of sin . . . because they believe not on me" —is to have our faith in the Christ fall short of be-

ing the solid foundation needed for a victorious life. To be convicted of righteousness is to recognize ourselves as one with the Father, inseparable from Him, pure, sinless, and perfect as He is perfect, and to lose sight of personality completely. "Ye behold me no more."

Sinlessness is possible to man, and he must demonstrate it. Ill temper, vanity, greed, selfishness, or worldliness in any form should be denied the instant it appears, and the love, unselfishness, purity, uprightness, and integrity of the higher self affirmed and expressed until the Christ righteousness is fully established and in control. Thus, each one realizes the activity of the Holy Spirit in himself.

The Spirit of truth, or Holy Spirit, also convicts of judgment. The "prince of this world" is personality and its will. No one who is under the dominance of the personal is willing to admit that his suffering is due to his own wrong thinking and wrongdoing. He lays the blame on someone else; or if he cannot do this, he calls it an "act of God" and refuses to accept the responsibility for his own actions. Before he can be delivered from sin and its effects, he must realize that sin is falling short of the mark and that every falling short brings its own penalty. The one who sees the connection between sin and its results is thereby convicted of judgment, is ready to let go of error, and eager to lay hold of righteousness. He no longer blames the weather or the food that he eats for his sickness, nor does he consider death inevitable and part of divine law. He is willing to face the truth about himself and to abide by its verdict.

Righteousness leads to life. By the power of the Holy Spirit within him, man is able to change his whole manner of living and so enter into eternal life. "If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live."

The Holy Spirit also leads man into a consciousness of his divine sonship and inheritance. "For as many as are led by the Spirit of God, these are sons of God. . . . The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*"—in other words, if we go all the way with Him to the complete elimination of the personal self—"that we may be also glorified with *him*."

He who is conscious of the Holy Spirit within himself and who depends on its enabling power finds his strength reinforced in all his undertakings far beyond his natural expectations. In prayer he learns to know that when his desire is wholly toward God and the direction of his thought inclined toward what is right he gains what he seeks. "The Spirit himself maketh intercession for *us*." Every prayer in line with Truth ("according to *the will* of God") is an intercession of the Holy Spirit within man, which as part of the Trinity makes instant connection with Divine Mind (the Father) and is heard.

QUESTIONS

1. What is man's relation to the Trinity?
2. How did Jesus overcome the world and do His mighty work?
3. Why is the Spirit of truth called the Comforter?

4. What conviction of sin does the Holy Spirit bring home to man? In what way is lack of faith in the Christ a sin?
5. How is sinlessness demonstrated?
6. What leads man into a consciousness of his divine sonship and inheritance?

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

Silent UNITY

The radiant light of Spirit illumines me, and I know what to do.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

DURING THE PAST few weeks I've learned to pray and get results. It started when I read in the November issue of UNITY, "Have You Tried BeingThankful?" I began giving thanks right then and it changed everything. Even my husband and children responded with a new interest in our home. The windows of heaven seemed to open and blessings began pouring out.

A cousin with a daughter who wears a size larger clothing than my oldest girl sent a box of nice used clothes. A friend brought an unexpected gift of Sunday dresses for my youngest girl, and a relative gave me some pecans to sell to earn Christmas money.

My husband who had lost all interest in our home started making repairs and improvements about the house. I gained new confidence in myself, and it seemed that an inner and guiding voice began to tell me just what to do that was the right thing at the right time.

I praise God for this new fountain that has opened to me. Daily I find the Christ way an unend-

ing stream of rich blessings, and peace and contentment of mind. Slowly and surely I am beginning to find the way to answered prayer. To me it began with praise.—*Mrs. E.F.P., North Carolina.*

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Father, I Thank Thee

JUST A NOTE to let you know that I am enjoying good seasons on my crops. This year I was able to move my tangerine crop earlier than I have ever done before in fifteen years of fruit growing.

I lay all my success to forming better and better habits of prayer. Thanks a million for your support. God bless you!—*W.R.McM., Florida.*

IT HAS BEEN a number of years since I became acquainted with the wonderful teachings of Unity. They have meant a great deal to me, and I have learned in many ways what Truth can do.

Your prayers have sustained us and brought us through some troubled times, secure in the knowledge that we are never alone, that the ever-upholding arms of Christ are always there to help us through.

I want to express my gratitude to you for your prayers and ask that you please continue them for my wife and myself for our health, happiness, and abundance.—*J.G., Ohio.*

YOU HAVE BEEN praying constantly with me about an apartment that would fill all our requirements and still be within our budget. I am happy to say that this prayer has been answered, "pressed down . . . running over" The location is ideal, my neighbors are kindly, friendly people, and there are only two

apartments in the building beside mine. One of the tenants has two children with whom my child gets along splendidly. We are close to the school my son attends, and grocery and drug stores are in the same block in which we live.

I want to say thank you for your love, your prayers, and your encouragement.—*Mrs. D. deW., Panama.*

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I Will Come and Heal

WHEN I WROTE YOU A YEAR ago I had an alcoholic problem. As there was no Unity center located in our State, and as I felt the need of personal association with others who were trying to solve the same problem, I became connected with the nearest group of Alcoholics Anonymous. Much to my surprise and delight I found my group using the same principles to solve the alcoholic problem that Unity has used throughout the years in solving all of life's problems.

Almost every time I am asked to talk before the group I invariably find Unity's teachings creeping in and am happy to say they invariably meet with an agreeable reception.

Needless to say my alcoholic problem, along with many other problems, has been solved by this time, and the future holds no fears for me.—*M.D.P., South Carolina.*

THIS SPRING I WROTE you for prayers for my son who was burned quite badly. He is completely healed and with very few scars.

I certainly want to thank you for your prayers because I know that they help wonders. He was burnt

on the face, neck, and ears, and when the doctor bandaged him he didn't give us any hope but that he would have to go to Denver for plastic surgery on his ear and for skin grafting.

When the doctor removed the bandages a week later his face was completely healed and without even a scar. The doctor and nurses were amazed. His ear healed with some slight scars but that is far from being plastic surgery. His neck has a scar on it but that is far from skin grafting. The scars are light and we are sure that in time they will disappear. The doctor and nurses still talk about how wonderfully he was healed. We know that it was God's work, so again I certainly do thank you for your prayers.—*Mrs. A.W., Colorado.*

Filled with Plenty

MY HUSBAND HAD been working for eight years as an appliance repairman. During this time his employer acquired several stores, and my husband took on the additional work for all of them with no increase in wages.

We prayed for prosperity with only one thought —a raise in wages. This never materialized. Instead, my husband received the idea of starting a repair service of his own. Although we had little money to start on, we prayed almost every waking moment and held to the thought that we were taking God as a partner. With a partner like that, who could fail? The very first day calls began coming in, and we are doing better than ever before. Thank you for your prayers.—*Mrs. G.D.G., Texas.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E. Oak
Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St. Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—C Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 306 Brookside
Richmond—Winifred Deming, 1125 Nevin
Riverside—Leroy Tuntland, 3940 8th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside; Frederick Robinson, 1118 B Mission
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie Giles, Eagles Hall
Whittier—Unity, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 721 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, Grand & Lafayette
Hollywood—Nora Campbell, 211 Morse Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Dan Gunderson, City Hall
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stolber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel

Sarasota—Dorothy Roy, Women's Club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Mabel Carrel, 1322 S 4; Ruth Cox (col) 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gillam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Woman's League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Omaha—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Ethel Wallace, 29½ N Walnut
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, YWCA bldg
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—A Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Hassall Self, 1911 Madison; Montee Falls (col) YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith (col) 3902 Leffingwell
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donai, Paris XVII, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Kindstr 16, Bad Godesberg/Lannerdorf Post Mehlem, British Zone; in Swedish & Finnish: Maija Blomberb, Tervakoski, Finland

New Ways to Solve Old Problems

By Lowell Fillmore

"Put out of your mind all doubts and fears about how your prayer is to be answered, but have faith that it will be answered, because God is infinite, wise, and powerful, and cannot fail," writes Mr. Fillmore. "Do not worry, but put the problem lovingly, trustingly, and confidently in His hands."

New Ways to Solve Old Problems sets forth the way of solving problems involving finances, harmony, forgiveness, loneliness, freedom, and the like by dissolving them with Truth. When anyone rises to the consciousness that God is good and that God is all, he is above the problem; it simply does not, cannot exist in his consciousness; it is dissolved.

Mr. Fillmore, son of Charles Fillmore and president of Unity School of Christianity, writes on Truth subjects with directness and simplicity. Both the beginner in Truth and the advanced student can benefit by the companionable advice and instruction to be found in *New Ways to Solve Old Problems.*

(New Ways to Solve Old Problems is $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English; Italian German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Prove Me Now	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
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For Children	Adventures of the Seven Spartans	1.00
	Barky and His Friends	1.00
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	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.00
	Thank You, God	1.00

Greeting Booklets

Challenge of the Dawn	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
For Thy Benediction	.10	Sanctuary	.10
Gift of Immortality, The	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Stream of Life, The	.10
Land Is Bright, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelope included)

NEWS from UNITY

"God Put the Magazine There for Me to Find"

The UNITY editors receive many letters from time to time telling how subscribers were introduced to the magazine. This letter came from a UNITY friend recently:

"While going through a vacant apartment in the building where I live, I found one of your UNITY magazines lying on the floor. It was dated February 1950, but I decided to read it to see what it was. I was very much impressed with what I read, and I think God put the magazine there for me to find.

"I would like to subscribe for the magazine to be sent to me each month, so I am sending you one dollar. I am also sending you an offering."

Our blessings go out to this friend and to all our other subscribers. It is our sincere prayer that each issue of UNITY may bring them the help and inspiration they seek for their daily lives.

Polio Patient Finds Help in Daily Word

From Ohio comes this inspiring letter: "I had been in this hospital about three weeks (after having been in a contagious hospital) when my husband's aunt sent me excerpts from your magazine *Daily Word*. I have polio, and at that time I was very discouraged. As I read the words she sent, I found new courage and hope. She sent me a subscription shortly after, and I have found practical help on each page.

"My hours of hot-pack therapy have turned into a pleasant time when I read over and over the encouraging messages in *Daily Word*. Many of your meditations seem to be written especially for polio patients who are trying hard to learn to walk

again. I appreciate very much all *Daily Word* has done for me; without if I honestly believe I would have given up long ago."

(Daily Word may be ordered from Unity headquarters; it is priced at $1 a year.)

Find New Inspiration at Your Unity Center

Do you feel the urge to find new inspiration? Would uniting your faith with that of others give you encouragement in your application of Unity's teachings to your life and affairs?

If so, you can find this help at your local Unity center. Unity center leaders are trained to serve you. They and their consecrated workers will be glad to consult with you, to pray with you, and to welcome you to classes and services.

The real application of Truth principles is more than making a demonstration. It is learning thoroughly the principles behind all life and applying these principles to every situation. Class instruction at Unity centers is invaluable in making the teachings of Unity practical.

Licensed and ordained Unity center leaders have been trained by Unity School and present the high standard of the Jesus Christ teaching that has been established by Unity School. Public devotional services and classes are a vital part of the activities of a Unity center.

Whether you have a need for help or desire to give the support of your faith and spiritual consciousness to others, you will find it beneficial to attend your local Unity center. Someone has said, "If you need a blessing, give a blessing." You can do both by attending your nearest Unity center.

You will find the authorized Unity ministries listed in this magazine; or you may write to the Field Department of Unity School for the location of the Unity center nearest you.

Will You Help Us Serve You?

You can make it a great deal easier for us to handle your letters by signing your name in exactly the same way each time you write to us.

For instance, if you sign "Mrs. Ruth Doe" on one letter, "Mrs. J. L. Doe" on a second, and "Mrs. James L. Doe" on still another, our records will show correspondence from three different persons at the same address.

But if you sign your name the same way each time, we will be able to fill your orders and answer your letters much more quickly. And thank you for your co-operation.

An Inspiring Record for Easter

Many friends have written to us praising the Unity record of Charles Fillmore's voice repeating the Lord's Prayer. They also find inspiration in the organ solo "God Bless You Everyone," which is on the reverse side of the record. One friend writes:

"When I feel depressed I just play my record. Up go my spirits, and I go through the day thanking God for all my blessings."

"The Lord's Prayer" record is made of unbreakable Vinylite and plays at 78 r.p.m. Priced at $1.50, this record makes a very special Easter gift.

God and the Waterproofing Business

Anyone in business as a waterproofing contractor should know that business is bound to be slow with Christmas only two weeks away. Almost anyone knows that "winter is always slow for the contractor," and "business always falls off around Christmas."

The Christian Stop-Leak Company had been founded upon the idea that God can and does help in running a business successfully, but with Christmas approaching and the one contract on which they had been depending canceled it was difficult for the partners to keep fear thoughts out of their minds. But steadfastly they declared that this condition was only an appearance, that God was behind them, and that if one door closes God is opening another and better one. And miraculously, conditions seemed to right themselves. This true story entitled "Not According to Appearance," written by Blair Reed, appears in the March issue of *Good Business* magazine and proves convincingly that God always answers our prayers when we "judge not according to appearance, but judge righteous judgment."

Good Business magazine contains many such helpful articles, features, and departments to inspire and help you to apply Christian principles in your business affairs.

Good Business is published monthly by Unity School of Christianity and is priced at $1 for a year's subscription.

"Faith, Hope, and Harriet"

Alicia Parry was such an intelligent and talented girl that it seemed a shame for her not to be able to finish high school. But now that Aunt Sarah had to return to her own family, there was no one else to care for Alicia's little brother and sister, since their mother had passed away. With Dad's wages being cut again, he couldn't afford to pay anyone to stay with the children, and there seemed to be no other solution than for Alicia to stay home and care for them.

To leave school meant that Alicia would be unable to play the lead in the operetta, for which she had been chosen, and which she wanted to do very much. Her friend Red Nelson pointed out to her that Harriet Mankey, who wanted the role just as much, would probably receive it as soon as Alicia told them she was unable to take it. Besides, she would miss her activities as cheerleader and as editor of the school newspaper.

Teen-agers will be helped by reading how Alicia solves her problem in the story "Faith, Hope, and Harriet," by Dorothy O. Foresman, which appears in the March issue of *You* magazine. *You* is Unity's monthly magazine that contains stories, articles, poems, and features especially for young people. The price is $1 a year for twelve issues.

Training School Dates Are Announced

The office of the Unity Training School has announced the dates of the four Training School terms to be held at Unity Village during the 1954 Training School season. The dates are as follows:

April Term—April 12 to May 7

May Term—May 17 to June 11

August Term—August 2 to August 27

September Term—September 6 to October 1

One Training School student wrote, "I feel that in all my whole life before put together I have not had anything of so much value to me as this course. I shall be ever increasingly grateful to Unity School for making it possible for students to have this invaluable training at so low a price."

If you wish further information regarding the Unity Training School, please address your inquiry to the Registrar, Unity Training School, Lee's Summit, Missouri.

Unity's Answer
TO JUVENILE DELINQUENCY

In recent months leading doctors and educators have had much to say about comic books and their negative influence on the youth of the nation. These learned persons are greatly concerned with finding methods to combat such unhealthy influences that beset our young people today.

We, as individuals, can do our part to help our teen-agers by directing their thinking along positive lines and helping them to take a courageous approach to life—in other words, by giving them a strong Truth foundation. *You*, Unity's magazine published especially for young people, is an invaluable aid in guiding teen-agers along the right path. In action-filled stories that teen-agers love to read, it sets forth high ideals of fair play, unselfishness, and right conduct. It tells how other young people have met their problems and conquered them successfully through prayer and faith in God. After reading a *You* story on safe driving recently, one teen-age boy wrote:

"I particularly enjoyed this story, as I am quite a hot-rod fan, and my pals claim I have motor oil in my blood. This story surely gave me something to think about."

You gives young people the right kind of things "to think about," and in a way that is acceptable to them. *You* magazine's low subscription price of $1 a year will bring twelve monthly issues of valuable help for young people. Why not send your order for *You* today and give some young person this aid toward triumphant living?

LEE'S SUMMIT, MISSOURI

A World Missionary:
Weekly Unity

Circling the globe each week with timely, challenging messages of practical Christianity, *Weekly Unity* is a mighty influence in promoting good in the life of the individual and in the world. These are a few of the many letters that have come to Unity headquarters telling of benefits received through reading *Weekly Unity:*

PUERTO RICO—"The benefit I have received from *Weekly Unity* during the last few years cannot be measured in terms of money. All that I may be able to return to God is not enough to pay back to Him the many blessings that I receive from Him."

ENGLAND—"At this time, when my *Weekly Unity* subscription is being renewed through London Unity, I would like you to know how my friend and I appreciate *Weekly Unity.* All the articles are so practical that no matter what our circumstances or worldly position in life, we can always find something helpful in every issue."

FRENCH MOROCCO—"I still get a tremendous amount of benefit from *Weekly Unity,* which arrives on Friday of each week as regularly as clockwork. It has helped me through every type of problem."

Appealing and down-to-earth, *Weekly Unity's* eight pages of articles, poems, Bible lessons, and testimonials help readers apply Jesus' teachings, wherever they may live.

Weekly Unity costs only $1 a year for 52 issues, so send for a subscription and let it supplement your UNITY reading.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Unity's Home-Study Course

Have you ever wished for the opportunity to study Truth right in your own home? To be able to proceed with your study program at your own rate of speed, and to assimilate the teaching at your leisure? If you have, you will be glad to know about the Unity Correspondence School, which will enable you to do so.

Years ago Unity School realized that it would not be practical for everyone who wished to learn more about Truth to come to Unity headquarters. To serve those who wished to study Truth at home, a full-time correspondence school was inaugurated.

The Unity Correspondence School has proved to be a tremendous success. Each day brings written lessons from students everywhere. These lessons are graded, comments are written, and the papers are returned to the students.

The well-trained staff of the Unity Correspondence School is eager to help you in your desire to learn more about Truth and how to apply it in your daily life. Many of the outstanding Unity leaders and teachers started their Truth study through the Unity Correspondence School, and all will recommend it to you.

If you should like to study the Unity teachings at home, send for additional information about Unity's home-study course. Address your inquiry to the Correspondence School Department.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Toward Better Living

Are you making progress daily toward better conditions in your affairs—toward better health, better personal finances, better living?

The Prosperity Bank plan can help you, as it is helping thousands every day, to attain the good things that make for better living. Your daily practice of the Bank drill will help you co-operate with God in bringing your good into reality now. It will also help you to share God's blessings with others, for the amount saved in your Bank may be used to send UNITY gift subscriptions to your friends. Complete instructions for use accompany each Bank, so use the convenient coupon below.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-3-54

This Is Your Easter

Unity's New Easter Greeting Booklet

"Not in ancient Judea only, but here, now, today, Christ is risen. . . . This is the glory of Easter." Thus says William A. Clough in his article "This Is Your Easter," from which Unity's new Easter Greeting Booklet takes its title.

The new booklet, *This Is Your Easter,* is unusual in arrangement. In addition to Mr. Clough's fine article, it contains excerpts from the Easter story in the Bible, poems, and short prose items relating to these excerpts. Many of the most prominent Unity authors are represented in *This Is Your Easter,* and you will find it an unusual and most inspiring Easter remembrance for your friends. *This Is Your Easter* will make an attractive gift, for its cover bears a picture of Easter lilies in springlike green and yellow.

In addition to the new booklet *This Is Your Easter,* these eleven other Unity Greeting Booklets are also suitable for Easter giving:

The Challenge of the Dawn
Daily Resurrections
For Thy Benediction
The Gift of Immortality
God Is Blessing You Now
The Land Is Bright
The Mental Equivalent
Preparation for Easter
The Song of Life
The Stream of Life
Sanctuary

Pocket size and attractively decorated, each colorful Unity Greeting Booklet comes with an Easter mailing envelope that requires only 2 cents postage. The booklets are sent direct to you so that you may personally address and mail them to your friends. Unity Greeting Booklets are priced at 10 cents each, 12 assorted (your selection or ours) for only $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

The Silence

The silence is a still white road
Where trees meet overhead,
A road that winds through quiet woods,
Nor echoes to my tread.
The silence is a peaceful world
When snow falls thick and fast,
A world that sleeps in tranquil rest
Until the storm is past.
The silence is a mountaintop
In the first blush of dawn,
Before the birds begin to sing
Or shades of night are drawn.
A wayside shrine is on the road,
An altar in the snow,
And in the hush of mountaintops
I can "be still, and know."

—*Helen Lockwood Coffin*